MEN AND MISSIONS

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What War Is

A challenging message delivered first to the students of Ohio Wesleyan University, now given to the public by Revell in a book entitled, "What the War is Teaching."

Charles E. Jefferson

IT is difficult to know what war is. If you go to the dictionary for a definition of it you come away disappointed. All the definitions are pallid and ineffectual things, and convey no meaning to the heart. None of the elemental things can be crammed into the narrow limits of definition. Who can define light, or music, or life, or love? No one. These are known only through experience. Who can define war? No one. It defies the most clever and ingenious of the dictionary makers.

CHARLES E. JEFFERSON

To whom then shall we go? Not to the artists, for they have deceived us. They have put on war shining robes. They have embellished it, and given it a glamor and a glory which it does not possess. They have made it something romantic, and poetic, and appealingly picturesque. They have tricked us by playing on the imagination. All the artists have combined to work this deception. The sculptor has carved the warrior out of the whitest of marble, the painter has put him at the center of his canvas, the architect has thrown over him the greatest of his arches, the composer has written for him the most stirring of his marches, the poet has glorified him in the stateliest of his verses, the orator has extolled him in the most eloquent of his periods; art has thrown over war's bloody shoulder a purple and spangled robe. You can not learn from the worshipers of beauty what war is.

Nor can the historians tell you. They are interested primarily in the causes of war and in the results of war. They keep the eyes fixed upon the brilliant chieftain who marches at the head of the army, now Alexander, now Cæsar, now Napolean. They turn your attention away from the rotting corpses of the nameless dead. Moreover, they compel you to look at battle through the transfiguring mists of vanished years. They write of men turned to dust generations or centuries ago. The sufferings of these men are ended. No one can know what war is from rhetorical descriptions of carnage which took place a hundred or a thousand years before he was born. Men who have been dust for centuries make slight appeal to the heart. Their sufferings do not move us, their agonies do not lacerate us. Their groans do not reach us. Time takes away the smell of the blood and causes flowers to blossom in a desert which war made. The historian lays before us only the picturesque and thrilling features of war. Even when he portrays its horrors, they are nothing more than painted fire. They do not burn us. No one can learn what war is from a war fought in any other generation than his own. To know what war really is, we must feel it, it must scorch us, it must tear our heart-strings, and to do this it must take place before our eyes, it must mangle and torture the generation of which we are a part. Never

go to the historians to find what war is.

Do not go to the men who are simply getting ready for war. They will mesmerize you by laying before you war's pomp and circumstance. They will not give you the faintest idea of what war is. Military preparedness makes use of embroidered veils, and with these the visage of war is covered over. The god of war is an arch deceiver. First of all he uses music. Martial music is full of notes which set the corpuscles dancing. Where is the man or woman who does not thrill under the magical notes of fife and drum? But this is the music of military preparedness. It is not the music of war. The music of war is the groans of men, and the sobs of women, and the piteous cries of little children whose fathers will never come home again. The god of war makes use of color. He flaunts all the colors which the eye most revels in—gold and scarlet and purple. See what a play of color in yonder military procession! The black nodding plumes, the golden epaulets, and the golden braid, and the brass buttons, the glittering bayonets — every bayonet catching a sunbeam and tossing it into the eye—the decorated scabbards, the gorgeous trappings of the horses, the scintillating spurs—a wealth of colors woven together into a tissue of loveliness and flung over the eye. But these are not the colors of war. They are the colors of military preparedness. The colors of war are the hues of mud and grime and filth, the tints of pus and gangrene and clotted blood, the flush of cheeks which are hot with the delirium of pain, and the pallor of faces which are cold in death. Those are the colors of war!

The god of war loves the magic of motion. He plays on the mind by the beauty of rhythmic movement. The monotonous tread of marching feet, the swing and sweep of masses of men obedient to a bugle call, the changing formations wrought as if by magic in the wheeling battalions, the organized movement of disciplined ranks of uniformed men, all swinging around the pivot of a single will; this makes the eye glisten and the heart beat. But this is not the procession of war. It is the procession of military preparedness. The procession of war is made up of the scarred and mutilated and mangled wrecks of men. Some of them with an eye out, others with both eyes out; some with an arm off, others with both legs off; some with a nose shot away, others with a jaw torn away, others with an ear missing, others paralyzed and palsied; some led by their children, others hobbling on crutches, others carried on litters; no rhythm, no harmony, no beauty—that is the procession of war! Do not go to the high priests of military preparedness if you wish to learn what war is.

And beware of the philosophers who never have studied in the school of Christ. The world has never known what war really is because of the sophistries of a false philosophy. Art, military preparedness, and philosophy, these three are the great apologists for war. And until we tear away the masks with which they cover the face of war, we shall never know what war is.

The philosophers tell us that war is inevitable, it is a biological necessity, an ineradicable feature of the present world order. The man who says that is a dangerous guide. He is blind, and certain to lead all who follow him into a ditch. War is like a thunderbolt, or a volcanic eruption or a tidal wave. These things are inevitable, physical necessities, unchangeable features of the material world. They are not originated by men, and lie beyond human control. War is man-made. Man creates war. War comes out of the heart. If man begins war, man can end it. It is his duty to end it. God holds him responsible for not ending it. The man who says that all wars are fated has not escaped the old Greek notion of Fate. He is thousands of years behind the times. Men are free, and they can end war when they will.

When it is said that you can not change human nature, and that, therefore, wars must occur forever, you are listening to a philosophy which is false. It is not true that human nature can not be changed for if it can not be changed, then there is little use for our schools and churches. But it is not necessary to change human nature in order to abolish war. War will be abolished just as soon as men change their views about it. Sla-

very is gone, but human nature remains what it was.

Men and women were once killed by the thousands on the charge of witchcraft. They are now killed no longer. The reason they are not killed is not because human nature has been changed, but because we do not believe in witchcraft. We have changed not our nature but our notions.

The wisest and most learned jurists of Europe once believed it necessary to torture prisoners in order to find out the truth, but the old instruments of torture are now in museums. Human nature has not changed, but we have found a more sensible way of arriving at the truth. War survives from generation to generation not because it can not be abolished but simply because men have mistaken ideas about it. It is more mischievous than slavery, more stupid than persecution for witchcraft, and more irrational and cruel than judicial torture, and it will be abolished as soon as men change their views. The world is hoodwinked by the philosophers into thinking that war is inevitable. The man who thinks so does not know what war is.

The paganized philosopher says that war is a school of virtue. It will be more difficult to say this now that the Carnegie report of the savageries of the Balkan war, and the Bryce report of the German atrocities in Belgium, and the sickening story of the butchery of the Armenians in Turkey are spread before the eyes of the world. War is a school of virtue in the same sense as pestilence is a school of virtue, or as famine is a school of virtue. Men do brave things in all these direful visitations for the simple reason that man is by nature a heroic creature, and even in war the glory that is native to him flashes out. We must distinguish between what men do in time of war and what war itself is. In the midst of a vast conflagration firemen do heroic things. They climb to the top of high ladders, plunge into smoke-filled halls and attics, rescue imperilled women and children. Mothers do brave things. They snatch their children from the jaws of death at the risk of their own lives. Boys do chivalric things. They venture where the danger is greatest. They rescue those who without their assistance would be lost. But what they do is not to be put down to the credit of fire. Fire furnishes an opportunity for the heroism that is in them to show itself, but the fire does not create the heroism nor is the fire responsible for it. The fire itself is a deadly, devouring, heartless thing. It smothers babies in their cradles. It suffocates old men and women in their attics, it burns up invalids in the hospital, it consumes works of art, and old manuscripts and priceless heirlooms. It blows houses to splinters and makes wreckage of homes. It kills fathers and husbands and sons, blows women to shreds and snuffs out the lives of babies in their cradles. There is nothing barbarous and inhuman and devilish which war does not do. It is the sum of all villainies. The manifestations of its infernal spirit are numberless and run beyond the descriptive powers of speech. Never put war down in the list of things which are good. It does not one good thing. Put it down in the list of things that are direful and horrifying,—famine, pestilence, tuberculosis, smallpox, bubonic plague, cancer, and earthquake. All these are angels of mercy compared with war.

The Supreme Plan

President Woodrow Wilson

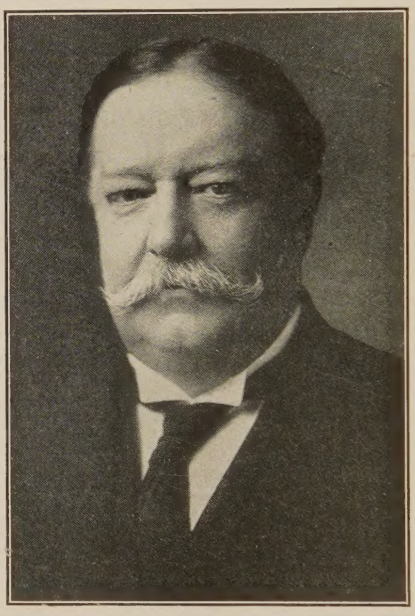
THE single supreme plan of peace is the revelation of our Lord and Saviour, Jesus Christ, because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another and act righteously before God himself."

Putting Law Above War

Some form of compulsion is needed to make nations deliberate before going to war. One plan to preserve peace is here outlined.

William Howard Taft

THE League to Enforce Peace is an international association organized to promote a constructive plan for human betterment. Unfortunately, many people persist in misunderstanding our purpose. We have no idea of attempting any step to bring the present war to a close, or to interfere with the war in any manner whatever. We realize that the nations at war would resent any such movement by a neutral nation, just as we would have resented interference in our civil war, or in the more recent war with Spain. Of course we would rejoice to see the war brought to an early close, but realize that we are helpless in the premises. Our plan, in order to be useful, must necessarily be limited to steps that may be taken when peace does come, for an international arrangement between the Powers. While we should be only too glad to put an end to all wars, our aspirations are much more modest. We assert only that we may be able to prevent some wars.



MOFFATT STUDIO

WILLIAM H. TAFT.

The League was organized in June, 1915, on the anniversary of the battle of Bunker Hill, in Independence Hall, Philadelphia. Its program contemplates a treaty binding the great powers of the world, by which the signatories agree to be bound to four obligations:—

The first is that all difficulties arising between members of the League shall be submitted to a judicial tribunal for hearing and judgment.

The second is that all questions which can not be settled on principles of law and equity shall be submitted to a council of conciliation for hearing and recommendation of compromise.

The third is that if any member of the League commits hostile acts against another member before the question in dispute has been submitted to the international court or council of conciliation, the other members of the League shall forthwith use their joint economic and military forces against the offender.

The remaining obligation is that international congresses shall be held from time to time to formulate and codify rules of international law, to govern the relations between the members of the League.

In plain terms, we propose to do for nations what every civilized nation has been doing for many centuries with its own citizens: We propose to establish laws to govern the nations in their relations with one another, courts to interpret and apply the law, and a police force to compel respect for the law. International law, which is the body of rules governing the conduct of the nations of the world toward one another, lacks

scope and definiteness at present. It is obvious that a congress of the League with quasi-legislative powers could greatly add to the efficacy of international law by enlarging its application and codifying its rules. It would be greatly to the interest of world peace to give such a code of rules the express sanction of the family of nations.

This proposal is practical, and is justified by precedent. We need go no further than Canada to find a complete analogy and a full precedent. There is now sitting a court, consisting of three Americans and three Canadians, to decide questions relating to boundary waters. The fact is, we have become so addicted to arbitration with Canada, that no reasonable person expects any issue arising between us and that country to be settled otherwise than by arbitration. If this be the case between the United States and Canada why may it not be practical with every well-established Government?

Questions that can not be settled in court, on principles of law and equity, sometimes lead to war. It is to deal with such questions that the council of conciliation is proposed. The Bering Sea controversy was an instance of the successful result of a commission of conciliation where the differences between two nations were not covered by law. We sought to prevent the killing of female seals in the Bering Sea, and asserted our territorial jurisdiction over that sea for this purpose. The question was submitted to international arbitrators and the decision was against us; but the arbitrators, in order to save to the world the only extensive herd of fur seals, recommended a compromise by treaty between the nations concerned, and accordingly treaties were made between the United States, Great Britain, Russia and Japan, which have restored the herd to its former size and value.

The proposal to use economic means first, and military force, if necessary, to enforce the obligation to submit complaints to the international court or council of conciliation, and to await final action, gives the whole plan a more constructive character. Note that it is not proposed to use the boycott or the united armies of the League to enforce the judgment declared or the compromise recommended, but that these means are to be used only to prevent the beginning of war before there has been a complete submission, hearing of evidence, argument, and decision or recommendation. We sincerely believe that in most cases, with such a delay and such a winnowing out of the issues, and such an opportunity for the peoples of the different countries to understand the position of one another, war would, in most cases, be avoided.

Our ambition is not to propose a plan, the perfect working of which will absolutely prevent war, first, because we do not think such a plan could work perfectly, and second, because we are willing to concede that there may be injustices that can be remedied only by force. If, therefore, after a full discussion, a decision by impartial judges, or a recommendation by earnest, sincere and equitable compromisers, a people still thinks that it must vindicate its rights by war, the proposals of the League to Enforce Peace present no obstacle.

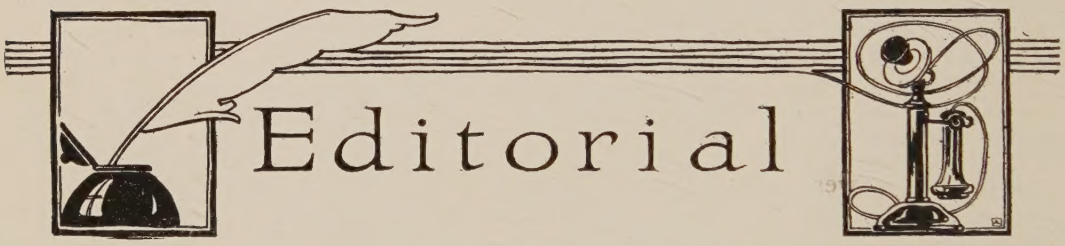
Of course objections have been raised to the proposals of the League to Enforce Peace. Objections are raised against most questions of policy. Exception has been taken, for example, to the use of the army and navy to enforce the obligations entered into by members of the League. We have no right to assume that we have passed beyond the period in history when nations are affected by the same frailties and the same temptations to cupidity, cruelty and injustice as men. Every city needs a police force to maintain the guaranty of life, liberty and property. The analogy between cities and nations is sufficiently close to justify what is, in fact, an international police force.

There are other objections, such as the assertion that it would be unconstitutional for the United States to join such a league, but this objection will not bear investigation. In the case of the Panama Canal Zone, and of Cuba, this Government has already done precisely the thing that the League to Enforce Peace now proposes it shall do with other nations.

The objection of which the most has been made is that by entering such a league, the United States would be disregarding Washington's admonition to

enter into no entangling alliances. Those of us who support the proposals of the League believe that if Washington were alive to-day he would not consider the League an entangling alliance. In his day, we were only three and a half millions of people in thirteen states strung along the Atlantic Seaboard. We were five times as far from Europe as we are now in speed of transportation. We are now one hundred millions of people between the two oceans and between the Canada line and the Gulf. We own Alaska, which makes us a close neighbor of Russia and Japan. We own Hawaii; we own the Philippine Islands, under the eaves of Asia. We are anxious to maintain an open door to China. We own the Panama Canal in a country which was recently a part of a South American confederation. We own Porto Rico, 1,500 miles from Florida. We have guaranteed the integrity of Cuba, and we have the Monroe Doctrine still to maintain. In the last two years we have been close to war in the defense of our rights on the sea. Contrast our present world relations with those of Washington's time, and it would seem clear that conditions have so changed as to justify a seeming departure from the advice directed to such a different state of things.

We are the richest nation in the world, and in the sense of what we could do were we to make reasonable preparation, we are the most powerful nation in the world. We have been showered with good fortune. Our people have enjoyed happiness known to no other people. Does not this impose upon us a sacred duty to join the other nations in a fraternal spirit, and with the willingness to make sacrifice if we can promote the general welfare of mankind?



Workers for a Durable Peace

THERE are many mistaken notions regarding the attitude taken by a large number of Christian men toward the question of peace. It is no nerveless, supine attitude of passive acceptance of injustice. Nor does it grow out of a blind unwillingness to ponder deeply all those world forces, economic, national, racial, religious, social, which operate in our modern world and which so often lead to war. The propaganda of the real thinkers and leaders in the peace movement is based on a conviction that war is a relic of barbarism and that the civilization and welfare of the world demand its abolition. Making all due allowance for the unthinking sentimentality of some and the shallow reasoning of others and the vagaries of not a few lovers of peace, the vast balance of truth is on the side of those who maintain that reason is an incomparably more potent means of settling differences than force, that friendly relations are much more powerful as removers of friction than threats and armaments, that the moral grandeur of self-control and forbearance infinitely outweighs any incidental moral results of war.

As might be expected there is to-day unprecedented activity among advocates of peace. Many persons of great prominence, journals of national influence, such as the *Outlook* and the *Independent,* to mention only two, and organizations of many different kinds are thinking, discussing, writing, forming plans looking toward the establishment of international amity and concord. Statesmen, clergymen, socialists, journalists,

philosophers, authors, publicists, missionaries and many more are having a part in preparedness for that glad day when international brotherhood shall be a reality on this troubled planet. The efforts which interest us most are not those which have to do with how to stop the present war, but with those which treat constructively of the question of how to insure the world against war in the future, and how to deal with the well-nigh overwhelming issues of reconstruction and reconciliation after the war is over.

Some peace organizations have been working at the problem for many years, conducting educational campaigns, challenging public attention to the problems involved in peace, protesting against the practices of nations that lead head on to war and seeking to cultivate a temper of mind in which the higher internationalism can flourish. All honor to these loyal, undiscouraged workers in behalf of a great cause!

The time has now fully come when the futility of much that has been gone before is being recognized. Slowly there has grown up the conviction that educational programs, protests, peace meetings are not enough. There must be constructive plans, and international organization with power to carry out those plans. The events of the last two years have stirred the world to its depths and one result is a tremendous new activity among the forces of peace until there is a bewildering array of peace meetings, movements, committees, commissions, and a flood of articles in the public press, and books and pamphlets on the subject by the thousand. It seems to the wayfaring man that one of the chief needs of the hour is that the leaders of all these movements, bound together as they are by their common desire to eliminate war, get together to work out a common basis of conviction and action. This will keep multitudes of men from becoming hopelessly confused and make possible a solid mass of backing when the proper hour comes to get behind any proposals which may be advanced.

In all this the Christian men of our nation and the churches must take an active part. The Gospel has in it the spirit which alone can make peace programs effective, the living Christ alone can produce men in whose lives brotherhood is enthroned. In Christianity are resident those ideals and that dynamic which can deliver men from provincialism and selfishness and lift them into the new internationalism, and it alone can inaugurate the age of world-wide peace.

False Ideals of World Safety

NEVER again can the world return to the state of mind or the international relations which existed only two short years ago. A new era in modern history was ushered in on August 1, 1914. Absorbingly interesting as are the economic and political questions involved in the war we are more profoundly concerned about the social, moral and spiritual aspects of the present world situation. The highways of the world to-day are torn up by the wreck of false ideals of world safety. What shall take the place of these perished ideals?

Many staked all on militarism. Its creed is short and sharp. There are two items, "Armaments are an insurance against war," "Military preparedness is only for defense." If the world learns how pagan and false this creed is through "The Pentecost of Calamity" there is still hope. As an ideal of world safety militarism is wrecked forever.

Materialistic philosophy has poisoned the minds and lives of multitudes and built up national ideals, the baseness and futility of which have been dragged out into the gaze of a disillusioned world. "Might makes right." "The strength of nations is based on material force." The end of these is devastation and death. Breathing this foul air stifles democracy, kills brotherhood, and causes the finest spirit of a people to wither and die.

A formal, selfish, provincial, divided Church is impotent before such forces as are now struggling for mastery. It is well that men have pointed the finger of scorn at the weakness and failure of the Church and that startled churchmen have cried out in agony that the Church has failed to produce the conscience and character that might have stopped the war. Is it not a sad commentary on much so-called Christian civilization that a Chinese graduate of an American university in a letter to a friend writes:

"I am constrained to say that to us of the East it appears to be but the logical sequence of your civilization, the basic principle of which is avarice on earth and happiness in heaven. . . .

"Christianity has had but little influence on governmental affairs. To us of the East the reason is obvious. Never was there a more lovable exponent of superhuman ideas than your Christ, and never was there a leader of thought who so emphatically repudiated your entire system of government. . . .

"No, your nations are not founded on Christ. They are anti-Christ. To-day it is not the desecration of the tabernacle within the cathedral of Rheims your public press and magazines deplore, but rather the destruction of the architecture enclosing it.

"The end of the state is to instruct the child how to 'get rich'; when the child marries the family ties are broken and you thus become a nation of units, each going his own way, but all in the one direction — toward wealth, ambition, strife, war."

But mark it keenly, religion has not failed. The lack of it has caused the havoc. Let us take heart too that the missionary movement has stood the strain as no other international tie.

The need for a reinterpretation of Christianity was never more apparent. Christianity must no more be merely personal and local, but cosmopolitan and social. When before has there been such an appeal for Christians to get together as now? The call of the hour is for a fresh discovery of the realities of religion. This is Christianity's day. World-wide brotherhood must be her watchword. In the Christian faith is the true ideal of world safety. As former Vice-President Fairbanks said, after a journey around the world, "One well-established and efficiently-maintained mission station in the non-Christian world is a more powerful factor in maintaining peace than a whole fleet of battleships." Never were the great organized forces of Christianity represented in the missionary enterprise needed as to-day. The Laymen's Missionary Movement in common with other missionary agencies, faces in this hour by far its greatest world-wide opportunity and responsibility. May God give wisdom, courage and spiritual leadership adequate to this day of his visitation!

The Spirit of the Anniversary

ALL the meetings which are being held to recall the events which led up to the founding of the Laymen's Missionary Movement, to render thanksgiving for the achievements of the decade and to look forward to the unfinished tasks ahead are characterized by an inspiring spirit. The place and power of prayer in the propagation of Christianity is receiving fresh emphasis and men are being led back to those deep fountains of reality and power from which all successful Christian activities must proceed. Emphasis is once more being laid upon the living forces of our faith. Men hear anew the call of Christ to deeper devotion, to higher standards of stewardship and a whole-hearted giving of themselves to the spreading of the message of Christ to the ends of the earth.

The Chinese as a Business Man

Strong qualities are not confined to any one race but those who know them best maintain that the Chinese are extra endowed.

Isaac Taylor Headland

"THE odiously practical Chinese," is the way one of my friends spoke of them.

There was a tinker with his whole outfit slung on the two ends of a pole, who joined our church in Peking. He was a skilful tinker, and when we needed a man to take charge of one of the industrial departments of the Peking University, we employed him. He soon had lathes and all kinds of machinery installed. He became skilful as a repairer of bicycles, and it was necessary for him to have an assistant.

A hare-lipped boy, whose lip our physicians had repaired, applied for the position of assistant, and in a short time the head man was so widely known as a mechanic that he was in demand by the manager of the Imperial Railways of North China. After remaining there for a short time he came to me to ask if I would not loan him money to open a bicycle store in Peking. I did so, and it was not long before he was independent and was putting another poor boy through college.

What about the hare-lipped boy? He had also made such progress that when the Boxer trouble was over, he was employed as the manager of another bicycle firm. After a time they wanted to dissolve the firm, and in order to do so they asked him to take it over. "I have no money," said he. "Borrow it," they advised. He came to me one day to borrow $1,000 to buy the shop. I loaned it to him confidently. In four years he had paid it back with interest, and had taken the support of another poor boy in college.

Two brothers and a cousin, who had served as interpreters, at the close of the Boxer rebellion had each saved 150 taels (150 ounces of silver). With this they opened a carpenter shop, calling it the "Heavenly Righteousness Carpenter Shop" (T'ien I Mu Ch'ang), with the brother-in-law of one of the young men, a graduate of our Peking University Industrial School, to manage it. They soon had contracts for building the new sky-scrapers of Peking—the three-story school buildings of the new China. They were forced to buy their bricks, lime and lumber on credit at an enormous profit to the dealers in those commodities, arranging that as the Government paid them they would share with their creditors.

This plan worked very well until the Government failed to come up to its promise, and one day one of the young men came to me and said, after detailing their condition: "We must have 13,000 ounces of silver." "That is a large amount of money," I said. "Yes, but we must have it," he answered. "What security have you to give?" I inquired. "We'll give the shop and some deeds to other property."

TRANSPORTATION FACILITIES IN CHINA, OLD AND NEW

AMERICAN PRODUCTS IN INTERIOR CHINA

Without going further into the details of the matter, I went with him to the Hong Kong and Shanghai Bank and secured for him 13,000 ounces of the best silver, which he carted away, and in four or five years he had paid it back with interest and was on an independent basis where he could buy brick, lime and lumber for cash on the smallest margin, and was giving all his time to Christian work among his people.

These are three of the most striking of a great many instances of progress and success that have come under my personal observation.

There is a general impression among tourists that the Chinese are Jews in all their dealings and that the only way to deal with them is to offer them one-third to one-half what they ask for their wares. This is true of many of the small dealers, just as it is true of many of the small dealers among the Jews. But among the better class of Chinese merchants they have one price—and only one.

I once went with Mr. Burt, at one time president of the Union Pacific Railway, to help him get some of the best specimens of Chinese porcelain and other curios. At one of these one-price houses we saw a beautiful, large Yung Cheng vase. As Mr. Burt was very much pleased with it, he requested me to ask the price.

"Three hundred ounces of silver," replied the dealer.

"I think I will get it," said Mr. Burt, "though it is larger than I want; but I will not get it now."

The following day during the forenoon, while I was teaching and could not go with him, he went with a young man whom the dealer did not know, and they asked the price.

"Three hundred and fifty ounces of silver," replied the dealer, with an absolutely unconcerned look as though he had never seen them before.

"But you told Mr. Headland yesterday you would sell it for three hundred ounces of silver," they urged.

"Three hundred and fifty ounces of silver," he insisted, as though he did not understand what they were saying.

That afternoon Mr. Burt said to me: "Mr. Headland, what did that merchant want for that large vase?"

"Three hundred ounces of silver," I replied.

"Well, this morning we were down that way, and asked the price of it, and he said, 'Three hundred and fifty ounces of silver.'"

"We will ask him this afternoon," I replied.

When we arrived at the dealer's, I said: "What is the price of this big vase?"

"Three hundred ounces of silver," he replied, as quietly as though we had never inquired before.

I turned to Mr. Burt and said: "He says three hundred ounces of silver."

"Well, he wanted three hundred and fifty this morning."

I then said to the dealer: "This gentleman tells me you asked him three hundred and fifty ounces this morning."

"I did," he replied.

"And why was that?" I inquired.

"*To give you face,*" he answered.

He thought that they supposed they could buy it cheaper if I were not along than if I were; that perhaps I received some profit on it, and he proposed to show them that I was honest and he was honest, and he ran the risk of losing the sale in order to show his friendship for me.

The individual instances that I have given will prepare us to understand how it is that the Chinese have been able to make the sweeping changes they have made dur-

ing the past quarter of a century.

When I went to China, twenty-five years ago, she was in all the physical, intellectual and spiritual darkness of the Middle Ages. I managed for two years the carrying of our mission mail from Tientsin to Peking, a distance of eighty miles, by private courier, from each vessel bringing mail from America. Afterward I saw China develop a postal system throughout the whole empire, quite equal to any of the postal systems of Europe or America.

My first trip from Tientsin to Peking was made in a house-boat—a six days' trip of one hundred miles. Ten years thereafter I made the same trip in a parlor car in three hours at one-third the expense of the house-boat.

When I went to Peking I found the streets three inches deep with dust in dry weather, or anywhere from six inches to a foot deep with mud during the rainy season. When I left all the great streets were macadamized, and as clean as similar streets in an American city to-day.

When I went to Peking the street lamps consisted of a little paper house on top of four posts, in which there was a small oil lamp about as large as that used by coal diggers, and these were only lighted on moonlight nights. The reason for this seemingly strange custom was that the Chinese knew that they were not large enough to be of any use on dark nights, and therefore they decided not to waste the city oil, as every one had to carry his own lantern. But on moonlight nights they served to direct the carters and prevent their diving off the street, which was built up two feet above the sidewalk, and thus tumbling into the ditch. This has all been changed and now the streets are illuminated by electric rights.

The same changes have taken place in their water system. When I went to Peking the water works consisted of a well, a wheelbarrow and a man. Now they have a hydrant on every street corner. What is true of Peking is true of other great Chinese cities, so that the Chinese man who believes that "Honesty is the best policy" in his private business affairs, has awakened to the realization that "Progress is the only policy" in his conduct of the Government.

A PEKING STREET AS IT WAS IN THE OLD DAYS

A Word to Christian Capitalists

On a visit to America, a native of India tells of a plan which, if adopted, would revolutionize the giving of men of wealth.

E. W. Fritchley

THESE are times of unparalleled opportunity and of unprecedented responsibility. The world is living years in days, and national adjustment, educational progress, scientific research, and religious inquiry, are moving at a rate not dreamed of two decades ago. Never were the brain and brawn of every forceful life so needed as now. Never was man—particularly of the outright Christian type, with vision, virtue and vigor—so constrained by the voice of conscience whole-heartedly, devotedly and unreservedly to enter the arena of Christian service and activity, as in the present time. Never was it possible for us to receive a surer and greater return on every investment for the cause of God and humanity than to-day.

The post and press, railway and steamer, telegraph and wireless, enable us to know the world's greatest needs with unprecedented accuracy and speed, and to respond to those needs in an incredibly short space of time.

By means of these agencies practically every section of the world is laid at our feet as an opportunity. Provided the money is obtainable, the consecrated will alone is needed to make us tremendous levers among men. Every avenue of human service is open to us, and every facility provided and preparation made to assist us in going into the most fruitful channels, under the ablest direction and most economical control.

The great co-operative machine has been set in motion as effectively in the fields of Christian service as in any other department of the world's activities.

This being so, it now behooves us most thoughtfully to consider the whole problem of the possession of capital, and what policy we should adopt in its possession and its Christian investment.

Recent great events the world over, have proven how absolutely the standard of values has had to be altered to suit the new vision of social and national requirements. Should not our spiritual vision also be similarly readjusted? Can we not hear the voice of God calling to us to surrender our best and most for the great warfare of right against wrong; the spiritual warfare of salvation and elevation against the forces of sin's slavery and degradation? Is it not our duty to see that the cause of our Lord and King does not suffer in any section of this world's sphere of Christian operations, or along any single line of spiritual activity, for want of such aid as it is, by God's good providence and as a consequence of his protecting care, within our power to render?

I sincerely pray that God will lead many to adopt the policy which I have been led to adopt, by the gracious guidance, I believe, of his Holy Spirit.

A brief personal reference in passing, will, I trust, be pardoned. I was converted at the age of eight, started life at sixteen on a salary of ten dollars a month, and had a hard time in making ends meet. By God's blessing I acquired a partnership in the same firm at thirty-six, and invested in real estate during the next few years, so as to obtain a steady income for my family. On our silver wedding day, my wife and I, in consultation with our two sons—Christian young men—decided to devote the whole of my professional income thereafter to the Lord's work, so as to dispense it carefully myself in meeting the greatest needs of the present day, instead of having a large banking account to be left in legacies and disposed of after my death.

The policy, therefore, which I desire to advocate, is that of making an ade-

quate and safe provision for one's loved ones, without depriving God's cause of liberal support during the making of such provision, and then, instead of piling up money in a needless manner, or of retiring from business, to continue in business solely on the Lord's account, giving the entire proceeds to his cause.

Alas, how many have started life as humble and devoted Christians, and have greatly prospered, but by allowing themselves to be influenced by the world and worldly society, have been more or less side-tracked, and have ended life having rendered only a fraction of the service they might have rendered to God and humanity. They left a fortune to act as a strong lever in leading their children world-ward.

Is it not unwise for us to deprive our children of developing that self-reliance and strength of character which result from hard work, and from feeling the necessity, in a greater or less measure, of paddling one's own canoe?

It is infinitely better for all concerned, that we should do our utmost to lay up treasures in heaven, rather than needless treasures on earth, treasures which are forced from us by the hand of death.

God's word says, "Unto whomsoever much is given, of him shall much be required." Let us remember that we are invited, graciously invited by God, to be co-workers with our Creator, to be heirs of God and joint-heirs with Jesus Christ.

Were an earthly sovereign to give us a similar invitation, how honored we would feel in accepting it and in being partners with royalty. Do we really realize that the King of kings gives us a similar invitation?

Sonship is incomparably higher than stewardship. Let us avail ourselves of the unique honor of being co-workers with Christ at this crucial time in the history of the world's redemption and in the elevation of its millions into sonship with God.

How mean a soul must feel, standing before God, with a record of large gold bags wrenched from him—it may be even for good causes—by the hand of death.

God grant that we with whom God has dealt so bountifully may be led by his Holy Spirit to see the great advantage, in a practical and complete sense, of spending and being spent in the Master's service. From personal experience I can say, with a heart overflowing with gratitude to God, that there is no joy on earth to equal such a life.

An Act of Justice and the Sequel

The United States and China are in partnership in an inspiring educational program which has twenty-five years more to run.

Charles Du Bois Hurrey

THE significant act of President Roosevelt, authorized by Congress in returning the indemnity money to China in 1909 marked the beginning of a new era of friendship between China and the United States. In grateful recognition of the generosity of our Government, China not only sent a special envoy to thank the President in person, but, as is well known, decided to use the money in educating some of her ablest sons in the United States. Accordingly, examinations were announced and the successful candidates began their studies here seven years ago.

Owing to difficulty in discovering one hundred students annually who were sufficiently well prepared for these scholarships, it became necessary to establish a preparatory school, Tsing Hua College, near Peking. In this institution, with the help of American teachers, carefully chosen students are being trained. From among them about fifty graduates are sent to America each year and enrolled in our universities. Over four hundred students

have thus far been granted indemnity scholarships which are good for five years with privilege of extension, the latest group having reached San Francisco September 30, 1916. At the present rate this process can continue for twenty-five years before exhausting the fund.

The graduates of Tsing Hua are exceedingly well prepared, not only in English but in other required subjects and particularly in the ways and customs of American student life. As a result, and because of their remarkable adaptability they enter heartily into every phase of college life,—they capture prizes in scholarship, athletics and debating. In the field of dramatics, music and oratory they are achieving distinction. Their moral and religious life is an inspiration to all who know them.

LATEST ARRIVALS

A COMPANY OF INDEMNITY STUDENTS, WHO LANDED SEPTEMBER 30, READY FOR AN AUTOMOBILE RIDE AS GUESTS OF THE SAN FRANCISCO YOUNG MEN'S CHRISTIAN ASSOCIATION.

Nearly sixteen hundred Chinese students are enrolled in the colleges and universities of the United States and Canada; they represent practically every province of China and are located in all parts of North America; the length of their sojourn here varies from one to eight years. Nearly half of them are pursuing courses in engineering, agriculture and commerce, with a view to occupying positions of leadership upon their return.

Many of these students are the product of mission schools, and have limited financial resources; others come from wealthy families and are generously supported, several enjoy government scholarships and a splendid body is sent annually whose expenses are paid out of the Boxer indemnity.

Business and professional men of America have a magnificent opportunity to strengthen the bonds of friendship between the two countries by extending courtesies to these future leaders of China; they should be invited personally to our homes, our factories and business houses,—to our churches, brotherhoods and Christian Associations. Shall our laymen continue to support missions in China and overlook these men among us who are so soon to control the thought and conduct of a mighty people?

Within the brief period of seven years our Government through the indemnity fund, has been instrumental in training men who are now at the center of China's great activity. There are notable examples of returned students with earnest Christian purpose.

It is good business, good diplomacy, good religion to win the friendship of such men.

Ways That Win

The Way to Lose

Mr. F. J. Michel of Chicago sends the following stories which illustrate the way *not* to do it. Fortunately the end of each story is better than the beginning.

TRUE STORY NO. 1

Last March an officer of a church was asked to prepare a letter advising the members of the approaching every-member canvass. He wrote, "We shall need 25 per cent more for local church support on account of necessary repairs on the street, etc., . . . but as far as our missionary and benevolent contributions are concerned, we are doing our share." The letter did not go to the members because a missionary pastor would not stand for that statement. There were individuals in the congregation who, single handed, could have given as much as the entire membership of four hundred if they had a vision. The officer who had prepared the letter did not give a cent to the missionary and benevolent budget during the year. Why then did he make such a statement, assuming that he was honest, and we have ample evidence as to that. The reason is to be found in the fact that the church was giving to the missionary and benevolent program four times as much as six years ago. He thought that *must* be enough. He did not consider the need or he expected the Lord to meet the need instead of recognizing that the Lord *must* depend on his church for the establishment of his Kingdom on earth.

TRUE STORY NO. 2

Here the order is reversed. The pastor of another church in the same town was *urged* to enlarge the missionary and benevolent budget so as to enable the church to assume the salary of a missionary on the foreign field in order that the church might be ranked among those who have "a parish abroad." "Oh, no," said the pastor, "the time isn't ripe yet." A member of that congregation when asked by an outside agency which of three propositions for the foreign field, one calling for $2,000, another $5,000 and a third $25,000 would appeal to him most, promptly replied, "The biggest appeals to me and if you will come to my office tomorrow morning I will give you a check for $25,000."

If the world is to be evangelized speedily, officers of the type first described and pastors such as the one introduced in the second story, will have to experience a change of heart. Judging from the experience of the Laymen's Missionary Movement during its ten years' history, meetings of the kind which it holds are best calculated to effect that change. It is wonderful what men will have the heart to do when from various communions they are gathered together "with one accord, in one place" to consider the interests of the Kingdom of God. The leaders of the Church—the best of them—need a larger vision, a more determined purpose and a bolder courage.

* * *

Student Volunteers in the Sunday Morning Service

The First Baptist Church of Ann Arbor, Michigan, has a custom which is worthy of imitation. There are usually ten to fifteen student volunteers who are regular worshipers in the congregation. About once a year the pastor has these young people take charge of the Sunday morning service, each telling briefly why he volunteered for Christian service, what field he hopes to enter, and something of the conditions of that field. This plan has resulted in larger support on the part of the congregation and has led other young people to consider the call to Christian service as a life work.

Many volunteers are not contributing their maximum to the missionary life of

the home churches. If any such see these lines we trust you will at once attach yourself to some one local church and go to work to fire it with the missionary ideal and passion.

Pastors have sometimes missed a golden opportunity by not utilizing to the limit the enthusiasm, abilities and resources of the Student Volunteers. A word to the wise!

* * *

A Missionary Museum

Two churches in Nebraska are supporting three foreign missionaries each. Each church has a museum, not, of course, a rival of the Metropolitan Museum in New York, but simply a large showcase in which are placed curios, idols, native implements, etc., as the missionaries send them from time to time. Each year special funds are sent to the missionaries asking them to forward new material. In the showcases may be found all kinds of curios from India and Africa, spears, shields, brass rods, money, tigers' teeth (these of course representing charms), bracelets, anklets, toe-rings. All the children of the Bible school see these articles direct from the mission fields. The Sunday-school teachers use them in missionary talks to their classes. A view of these articles has led many young men and women to a more thorough study of missions and the resulting growing intelligence eventually leads to a dedication of life to missionary service.

* * *

Are Your Church Dividends Adequate?

ALBERT F. MCGARRAH

How much does it cost to keep your church open? To the annual cash outlay of $2,000 or $5,000 or $25,000, as the case may be, for salaries, music, heat, light, repairs, employees, departmental work, you must add at least ten per cent of the original cost of your property (5 per cent for depreciation and 5 per cent for interest on investment).

Face squarely this large annual cost, multiply it by ten, and you may have honestly to admit that your church has not in the past ten years made the gains in attendance, in the number and quality of members, in community service, in missionary recruits, in offerings for the evangelization of the world, in deepened spiritual life that the outlay should have brought. There is no worse waste than to run a church without adequate results.

Every church must face in a business-like way the profits on its investment. Every wise man approves the annual expenditure by state and national governments of over $20,000,000 for increasing our agricultural efficiency. Many hundred per cent dividends are yielded each year in the increased output of farms, dairies, gardens and orchards. Factories, railroads and all other commercial interests expend millions in employing experts who can show how to increase net profits, and when new methods and policies have been indicated, money is still expended to put these plans into operation.

The church that wins is the church that surveys its actual conditions and adopts policies and plans both of leadership and work that will make for efficiency in the accomplishing of the work for which the Christian Church was established in the world.

* * *

A Missionary Bulletin Board

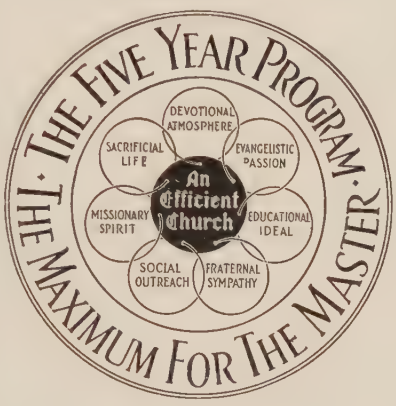
A church in Missouri has in the front vestibule of the church a large missionary bulletin board. The missionary committee puts new material on this board every two weeks, such as pictures, charts and clippings. As the members come to the regular church services their attention is called to the up-to-date news regarding missionary progress. On a cord at the bottom of this bulletin board hang the foreign missionary magazine of the denomination and a copy of the children's magazine *Everyland*. Quite frequently as many as six children may be seen before Sunday-school opens looking through the pages of *Everyland*.

A growing number of churches are introducing some form of bulletin board for the dissemination of missionary information. You are invited to send to the Laymen's Missionary Movement the account of how it is done in your church.

The Five Year Program of the Northern Baptist Convention

This hour in human history is critical, challenging, decisive. No church or denomination can succeed if its message and spirit are not positive, aggressive, courageous, heroic. We have a sufficient message in the gospel of the Kingdom, a sufficient dynamic in the Spirit of God. We need spiritual vision, conquering intercession, evangelistic power, and social passion.

The call of the hour is for a constructive, cumulative program of advance so large and so compelling as to arrest attention, unify our forces and activities, challenge our men of large resources, and stir our whole people with a splendid enthusiasm for the Kingdom of God.



The objective of this program should be the development of every church into an evangelistic and social force in its community and a resultant mighty impact of our denominational life upon the nation and the world.

We therefore recommend a Five Year Program of aggressive, spiritual activity.

ITS GOALS

1. A million additions to our churches by baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the Ministers' and Missionaries' Benefit Board.
4. Student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand in colleges and universities and $6,000,000 for educational endowment and equipment at home and abroad.
5. An annual income of $6,000,000 for missions and benevolence.

ITS METHODS

1. Evangelism, personal, pastoral and vocational.
2. Proportionate giving and the every-member canvass.
3. Education, Biblical, missionary and academic.
4. Social Service.
5. Prayer.

This inspiring program is stirring the entire Baptist Church and most encouraging results are certain.

A Successful Mid-week Service

Mr. Randolph S. Beall of Mount Ayr, Iowa, sends the following very interesting communication:

"The attached card was distributed last night at our prayer meeting by the pastor. It has not yet had its proof, of course, but I am sure it is one of the things that will win. Our recent prayer meetings have been well attended, the revival spirit has taken possession of them, and a new interest in the work of the church is manifest with the prayer meeting as the center."

My Thursday Program

To PRAY each Thursday morning that someone may be led at the prayer meeting that evening to determine definitely to be more active in service for others.

To INVITE during the day on Thursday someone not a regular attendant, to be present at prayer meeting that evening, and this whether I can attend or not.

To ATTEND the prayer meeting every Thursday evening except for a reason which I can in good conscience give to my Saviour.

These Things I Make a Part of My Regular Thursday Work

A Missionary Memorial

CLYDE F. ARMITAGE

"All missionaries become heroes, it seems."

"No more than other people, do they?"

"Well, when they come home on furlough everyone honors them as they relate their experiences."

"How about the returned missionaries that are buried in our city? I haven't heard their praises sung much recently."

The speakers were young Christians.

The result was a Missionary Memorial.

How they arranged it need not be recounted. Young people have the enthusiasm and pluck to arrange anything.

Nine automobiles gathered at four o'clock in front of the church. Each auto had called for a selected group and everything was ready for the trip. Three missionaries had gone out from the church during its fifty-five years' history and these were buried in as many cemeteries in the city. The young people were gathered this Sunday to honor these missionaries whose labors had been crowned. The autos were driven first to Woodlawn, where the earliest missionary was buried. Flowers were placed on the grave and the president of the Missionary Department spoke of this man's work in China. Then the company motored to the opposite side of the city, where another officer voiced a warm tribute to the memory of the second missionary. The third was a woman, and a woman spoke of her work in India.

On the return the grave of Will Phillips was visited. Will had begun his training for the mission field but had died before completing it. The pastor spoke pointedly of Will's fitness for the work and the loss suffered by Africa on account of his death. He closed his talk with a suggestion that some member of that Young People's Society might volunteer to take the place of Phillips. After a light supper at the church the crowd went to the evening service, where at the close of the service a young man and a young woman answered the call.

Unusual interest in missions prevailed through the weeks following and study classes were formed. The attendance and membership were doubled. Most of the members made a weekly pledge for missions and for current expenses and some assisted in making the every-member canvass. The Missionary Memorial, great in its conception, was equally great in its reaction.

Patagonian Remedy for Measles

A thousand ills in lands where Christ is not known appeal to Christian scientist and educator.

Gerrit Verkuyl

WHEN Ferdinand Magellan in 1520 with his little fleet of five vessels landed on the eastern coast of South America he failed for many days to discover a single native. One good morning, however, toward the close of April, a tall, big-boned man appeared, clad from head to foot in the skins of a strange animal. The projections of the shoes far beyond the toes made his feet look extraordinarily large, and the tracks he left caused general comment among the members of Magellan's crew. Naturally the people to whom the stranger belonged were called "Big-footers," or, as it is in the Spanish language, Patagoas. Their country was therefore called Patagonia

Along the western rim the Cordillera mountains climb upward against the sky.

Somewhere in these mountains the Spirit of Evil, called Gualicho by the natives, is supposed to reside. At times his groans are heard from deep down in the bowels of the earth, such groans as neither man nor beast could utter. Surrounding and attending him as courtiers with their king are a multitude of subordinate demons who shelter in these mountain fastnesses. Their presence is manifested when the glaciers are grinding restlessly upon the rocks or plunge headlong into the unseen caves and crevices.

The Patagonians believe in the existence of a great, good Spirit, too. He it is, who once created the worlds and who still gives the children of men their being; but with this He has seen fit to content Himself. Big affairs are worthy of his attention; but not such trifling matters as human health and happiness. On the other hand, with these minor affairs the Evil Spirit is definitely concerned, and is kept perpetually busy. But he and all his imps hate noise and cold as the ordinary man hates poison.

Travelers in that country have observed numerous bands of natives arise in the wake of dawn, leap on their horses and gallop across the fields with wild gesticulations and hideous yells. They are trying to drive back the evil spirits from their camp into the Cordillera mountains.

When sickness visits the home of a Tehuelche,—which is one of the Patagonian tribes nearest the Cordillera mountains,—he naturally traces the cause to evil influences. So it happened a few years ago when the snow was lying so deep in the hollows that only the tops of the bushes could be seen, and the winds were sweeping down out of a sunless sky, that suddenly two figures appeared upon the scene, both carried by galloping horses. One of them was a heavy-built Tehuelche, dressed in a skin loincloth and cloak and mounted on a gigantic horse. His stirrups were of silver. The horse and its rider presented an impressive combination. Upon the other horse, which was old and sedate, sat a young girl, looking forlorn and pitiable. Though the winds were bitter cold she lacked almost every last shred of protection. Her face and body were blotched with the rash of well-developed measles. Blankly she stared before her, neither hope nor despair showing in her features. But the big barbarian constantly raised his rawhide whip to lash the poor animal on which the girl was riding, thus urging it into a gallop. Unearthly shrieks filled the air each time the whip descended on the emaciated trunk of the poor brute.

These two were father and daughter. Demons had haunted his home and had found his daughter a ready victim. But demons hate cold and noise, hence the simplest way of compelling the hateful enemies to break camp and to return to their mountain caves was to make it cold for them and to fill the air with noise.

Guarding the Lives of Men

A virile, vigorous, manly appeal to the deep things in men's lives always wins. Here is a striking case in point.

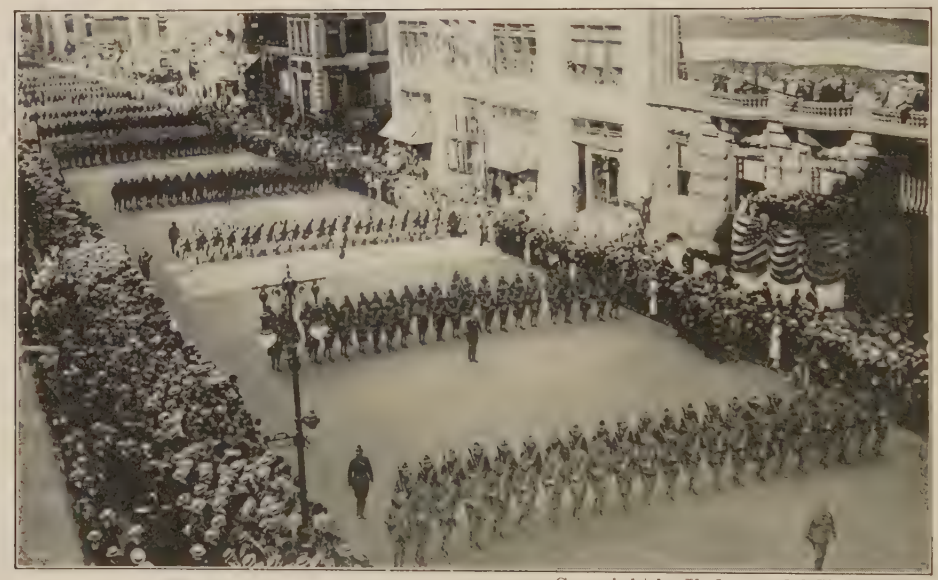
Frank W. Harold

NEARLY all the national guardsmen on the Mexican border are young fellows; thousands are little more than boys. They are away from home and its accustomed environment. Living conditions are unusual and uncomfortable. Good home or bad, they can not go back to it when the novelty of military camp life wears off and the weary routine begins. Rigid discipline requires prompt obedience and this especially is a situation which is full of irritation to a young man who has been doing much as he pleased.

In spite of the determination of most of the young militiamen to "grin and bear it" and make soldiers of themselves, there are spells of homesickness and discontent. In this frame of mind, profanity quickly follows when anything goes wrong. In most of the towns or cities near the camps there are plenty of saloons and usually each has a vice district. Men in masses often have the temper of the mob. Restraints are forgotten and the influences of evil-minded companions are hard to resist.

Into these physical and mental conditions entered the Army Young Men's Christian Association, with its constant reminders of home, of society, of religious obligations. "Write home" said a sign in the building, and the boys did by untold thousands. Some things they had been doing they could not mention in letters home. "Better not do it," said an inner voice. "If you *must* swear, please put it in writing," read a little card handed to men who sometimes are unconsciously profane. Profanity does not look well in writing, so in the Association it is cut out.

The phonograph plays a popular song —thoughts fly back to a group at home.



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OFF FOR THE BORDER

Next there is a hymn. Old influences begin to exert a pressure in the mind of the young soldier. No one knows better than he that he has failed to live straight. Sunday morning the chaplain conducts regimental church service in the Young Men's Christian Association building and in the evening there is a gospel service with lots of singing. Young hearts grow tender. The men, little more than boys, have not outgrown their most impressionable age and the Association becomes the nearest thing to home in the camp, radiating an ever-increasing influence to conserve, steady and strengthen the good in every man. It has official approval but there are no orders to obey concerning the building. The appeal touches every man in camp and thousands respond, but many resist the influence and go their own blind way.

Experience in the war with Spain and in the Philippines taught the Army Young Men's Christian Association what to do when the call for the concentration of state troops on the Mexican border was issued. Now, four months after the call, forty big frame buildings are standing in the military camps between the Gulf of Mexico and the Pacific, and these have become the centers of social, recreative and religious life. One of the chief occupations of a young national guardsman, especially for the first few weeks after his arrival in a military camp, is the writing of letters home. Writing paper and envelopes are free. There are rarely less than one hundred and fifty lineal feet of writing space in each building and frequently during the day, and always during the greater part of an evening, this space is filled with young soldiers writing letters home. Every building has a supply of games, such as checkers, dominoes and chess, and tournaments are common.

Through the generosity of the Rockefeller Foundation, there is a library of at least one hundred books in each building. One secretary reported recently that there are rarely more than five or six books on the shelf at any time. Magazines have been sent to the border from the headquarters of the Association in New York, literally by the ton. With constant handling they soon wear out and the supply must frequently be renewed. An evening program in a building for a week includes lectures, motion pictures, concerts — vocal and instrumental — every building possessing a phonograph and most of them a piano. There are frequent entertainments, organized and participated in by the men themselves, and the talent usually is of a high grade.

There are approximately one hundred and fifty secretaries on duty in the various buildings. They do not have any leisure during the hours the building is open and rarely get enough sleep. From early morning until taps sound at night there are men in the buildings to whom the secretaries can render service.

Every secretary has in his mind a definite program of religious work. Through all the social activities, and through work of an educational character, threads of religious influence are carefully woven by the secretaries. Sunday is largely given over to religious services. There are from one to three regimental services in every building, conducted by the chaplains. In the evening a gospel service is always held, directed usually by one of the secretaries. A chaplain or a secretary conducts the mid-week service on Wednesday or Thursday night and the attendance would shame the prayer meetings in many large and well-organized churches.

While there has been no general evangelistic campaign, yet there has been carried out a very efficient program of evangelistic work in all the buildings along the border. Men who have had great experience and success in delivering addresses to men have followed one another in tours from building to building, at intervals of two or three weeks. One of the most effective speakers is W. G. Mason, popularly known, on account of his avoirdupois, as "Big" Mason. Mr. Mason has secured unusual results in addresses at Association meetings throughout the country and has spoken at many of the army centers in the camps at El Paso and to the westward of that city.

At one meeting, in the Association tent with the 32nd Michigan Regiment at El Paso, one hundred and sixty-five men signed decision cards, and at another, held in one of the buildings with the Pennsylvania troops at Camp Stewart, one hundred and five signed cards. At

THE CROWDED TENTS WHERE BROTHERHOOD IS A REALITY AND MANY A MAN FINDS NEW LIFE

GAMES AND BOOKS AND WRITING MATERIALS TO RELIEVE THE TEDIOUS HOURS ARE A GREAT BOON

this meeting twenty men pledged themselves to do personal work among their comrades.

A large part of the time of the secretaries is taken up with personal interviews with men on the subject of Christian living and other personal matters. One secretary at Nogales, Arizona, reported sixty-three such interviews within a short period. Another secretary, who made friends among every unit in his camp, said that out of fifty interviews nine men decided to take up the study of the Bible. Twenty decided to give up swearing and all but one of the fifty made some decision for right living. The experience of others has been similar to those mentioned. A secretary on temporary duty for three days in a camp had personal interviews with twenty men and in most cases the talks were in regard to their fight for strong Christian living.

The brigade church service at Brownsville on Sunday morning, October 15th, was attended by seventeen hundred men. Prior to the service three Bible classes, under the direction of the Young Men's Christian Association, were held. Christian Endeavor, entirely in charge of soldiers, met at six o'clock in the building and at 6.45 there were eight hundred men at a gospel meeting.

At a certain camp the definite Bible study work is directed by a volunteer committee of soldiers. This committee selects one or two tents in a company and then invites the men of the company to visit that tent on a certain evening for Bible study. From twenty to thirty men attend these various Bible classes. Five hundred men were enrolled for Bible study from two Virginia regiments at Brownsville. The percentage of attendance is high.

In each company of the 2nd Virginia regiment at Brownsville, inner circles were organized, consisting of three to five men, who agreed to do four definite things: First, to canvass each man in the company for Bible study; second, to promote attendance upon all religious meetings; third, to meet once a week for devotion and discussion of how to help their comrades to better living; fourth, to speak to at least two men a week about the Christian life.

These are but glimpses of a far-reaching service in behalf of men which result in conserving life and lifting up new standards of devotion and service.

The Peace Movement

The history of peace propaganda in America is an interesting story but too long to give here except in a nutshell.

Arthur Deering Call

THE first Peace Society was organized by the merchant, David Low Dodge, in the city of New York in 1815. A few weeks later a similar society was organized in Ohio and then another in Boston, Massachusetts. Others rapidly developed, all of which were organized into the American Peace Society in 1828. To-day this Society, with headquarters in Washington, is an incorporated organization with departments, divisions and sections extending across the country.

The World Peace Foundation was founded by Edwin Ginn in 1910, and endowed with a million dollars. Edwin D. Mead is director of its activities and its representative on the board of directors of the American Peace Society. Mr. Andrew Carnegie, in December, 1910, set apart ten millions of dollars for the promotion of the cause of peace, and the Carnegie Endowment for International Peace is opening up many new lines of work. Through its department of intercourse and education it has made the American Peace Society its agent for general propaganda work in this country, and furnishes an annual subvention for this purpose. This has enabled the society to enlarge its activities, especially in developing the work of the branch societies throughout the country. More recently, in February, 1914, Mr. Carnegie established the Church Peace Union for work among the religious bodies of the United States and foreign countries, endowing it with two millions of dollars.

Within the last year we have seen the organization of a World Court League and of a League to Enforce Peace. There remain the American Interparliamentary Group; the American Society for the Judicial Settlement of International Disputes; the Federal Council of the Churches of Christ in America; the American Association for International Conciliation; the Federation of International Polity Clubs; American School of Peace League; Intercollegiate Peace Association; Lake Mohonk Conferences; women's peace organizations, and the World Alliance for Promoting International Friendship through the Churches.

The fundamental principles of all these American organizations are essentially the same. Postulating the inherent wickedness of war, they all would by some form of international organization do away with it by establishing a substitute for it. They all believe that this substitute must take the direction of law-making and law-interpreting machinery, backed by an enlightened public opinion which shall make such machinery workable and effective. In these respects there is substantially little difference of opinion among the various peace organizations.

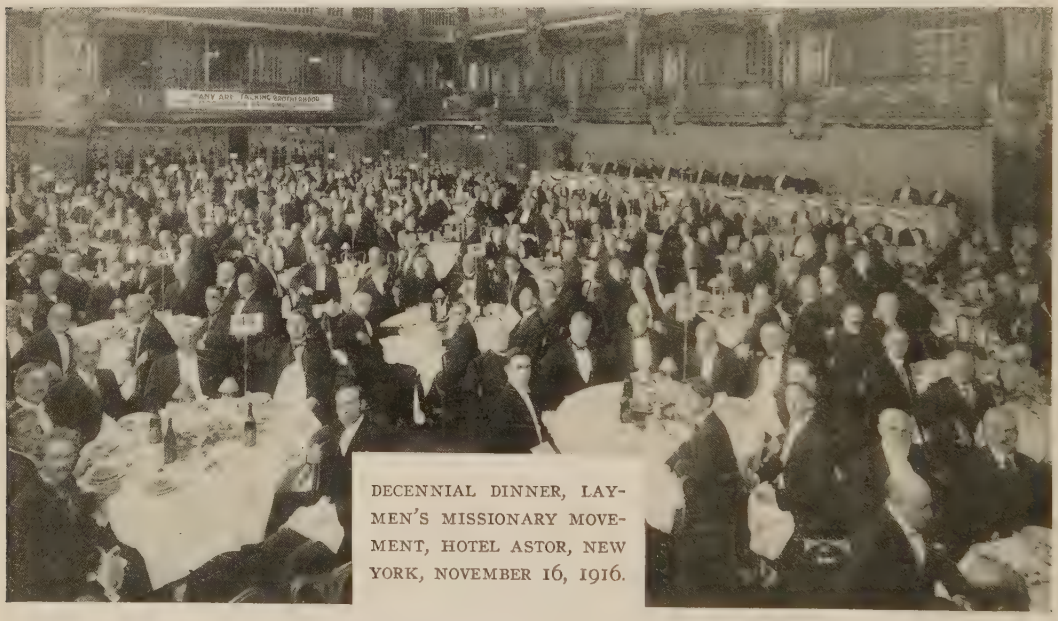
Programs of international organization are as old as history. Referring only to the most conspicuous proposals since the close of the Thirty Years' War, with the treaty of Westphalia, in 1648, I simply mention those offered by Crucé, Grotius, Sully and William Penn, of the seventeenth century, and of Abbé de Saint-Pierre, Jean Jacques Rousseau, Jeremy Bentham and Immanuel Kant, of the following century. The possibilities of international organization are illustrated by the Council of Vienna, Holy Alliance, the Hague Conferences, the Universal Postal Union, Societies of International Law, the Pan American Union, and our own United States Supreme Court. The true peace-worker never doubts the ultimate triumph of human intelligence over war as a means of settling international disputes.

Stirring Events

A glimpse of a few of the meetings being held to place before the men the missionary challenge of the hour.

A Retrospect and a New Departure

THE celebration in New York of the tenth birthday of the Laymen's Missionary Movement was by no means confined to a look into history. While much was said in the various meetings about the achievements of the decade, the chief emphasis was rightly placed on the unfinished tasks and enlarged opportunity and responsibility of the Movement in the days ahead.



DECENNIAL DINNER, LAYMEN'S MISSIONARY MOVEMENT, HOTEL ASTOR, NEW YORK, NOVEMBER 16, 1916.

The two public events of general interest were the meeting for prayer on November 15th and the dinner on November 16th. In the chapel of the Fifth Avenue Presbyterian Church, where the group of laymen met in 1906 and at the same hour at which the meeting was held ten years ago, a company of men assembled to offer thanksgiving to God for the victories of the past, to pray over the problems of to-day and to gird themselves for the greater tasks ahead. Mr. James M. Speers, chairman of the Executive Committee, presided; Col. E. W. Halford made an address, and the remainder of the time was spent in prayer.

The dinner at the Hotel Astor was a notable event. About five hundred men were present. The utmost good fellowship prevailed and all the addresses struck a very deep note which met with enthusiastic response from those present. Mr. Speers presided and introduced J. Campbell White as the first speaker. Mr. White reviewed some of the achievements of the decade and sounded a new call to consecration of money and of life to the world-wide propagation of Christianity.

William B. Millar was then called upon. He in turn introduced several other men who made short but stirring speeches. Silas McBee told of his deep interest in the Movement because of its loyalty to the Church, and spoke of its great inspirational service. Frank A. Horne called attention to the quickening

of life which had come from the Movement and pointed out some of the practical results which had enriched the churches. William Jay Schieffelin spoke of the international influence of the Movement and recalled the history of the first visit made by members of the Executive Committee to England and Scotland. William T. Ellis sounded a call for a new program of patriotism among the men of America, a summons to interpret American idealism in terms of international brotherhood and service. Mr. Millar summed up what had been said by the other speakers and pointed out some aspects of future service in behalf of the men of the world.

A fitting climax to a great evening was the address of Robert E. Speer who said that the Movement must face resolutely, as its great future undertaking, to make a contribution to the moral life of our own land, to serve in every possible way in the solution of international problems, to have a share in the solution of the race problem, to promote Christian unity and to arouse the Church to meet the deepest and most fundamental spiritual needs of the world.

After prayer by Dr. Marquis, moderator of the Presbyterian General Assembly, the company separated, having been made aware afresh of the leading of God in connection with the inception and history of the Movement and having received a clear call to a fuller measure of devotion to the cause of Christ.

Ministers in Inspiring Meeting

AT Lima, Ohio, on November 13-15, was held the first Ministers' Council of the season. The ministers in fifteen counties in northwestern Ohio, somewhat less than five hundred in number, were invited to the gathering. Two hundred and seventy-five, or considerably more than half of them, registered. The Lima District Conference of the Methodist Church was called to meet at Lima on November 14, so that practically all the Methodist ministers in the district were present and there was a good representation from the other communions.

The program was arranged under the following main topics, one for each session: "The Minister as a Spiritual Force"; "World Conquering Forces"; "The Minister as an Educational Force"; "The Minister as a Recruiting Force"; "Making Our Country God's Country"; "The Minister as an Organizing Force"; "The Minister as a Financial Force"; "A World with the Doors Off."

Abundant opportunity for discussion was afforded in all the day sessions. There were no dull moments and the time was crowded full of practical suggestions and earnest debate over various principles and methods outlined by the speakers.

The program was participated in by Frank B. Bachelor, Herbert S. Johnson, W. E. Doughty, Frederick A. Agar, J. Ernest McAfee, Orlo J. Price, S. P. Long, Morris W. Ehnes, Charles Stelzle, J. Campbell White and Sidney L. Gulick. Mr. Ernest W. Naftzger led the singing and contributed greatly to the inspiration and profit of the occasion by his solos.

At a special period, when the ministers were asked to express their convictions regarding the value of the council and what new purposes and plans they were carrying home with them, many spoke enthusiastically of the practical value and inspiration which the gathering had brought to them. These expressions of approval from the ministers themselves indicate very clearly the power and promise of this type of campaign. It was the practically unanimous opinion of those present that the council was a real success.

Decennial Dinners

Several cities have held meetings in celebration of the tenth anniversary of the founding of the Movement. In New England stirring anniversaries were held at Manchester, N. H., on November 14th, and at Haverhill, Mass., on November 15th. The speakers were C. C. Merrill, the New England secretary of the Movement, and Raymond Robbins, who profoundly moved the men in attendance by his discussion of the subject of "The Kind of Christianity the Hour Demands."

At many of the gatherings men are being challenged to a more thorough study of the world program of Christianity by

organizing missionary discussion groups. The idea has been adopted in several places and new interest and conviction will no doubt result.

Other meetings of a similar character are being held as we go to press, and many more are scheduled during the winter months in all parts of the country.

Southern Secretary Resigns

AT its last meeting the Executive Committee of the Laymen's Missionary Movement received the resignation of D. Clay Lilly, who had been the Southern secretary of the Movement for three years. In accepting the resignation the committee expressed its hearty appreciation of the splendid service rendered by him and its deep regret that he could no longer remain as secretary of the Movement. Dr. Lilly was invited to become pastor, for the second time, of the First Presbyterian Church of Winston-Salem, North Carolina, and found it impossible to decline the call. This is one of the great missionary churches of the South and will no doubt move forward to new achievements under his leadership.

Few men have served the Movement with greater fidelity than has Dr. Lilly. He gave several months to the conventions during the first national campaign in 1909-10 and has been in constant and intimate touch with the Movement from the beginning. He goes to his new field with the warmest friendship of his former associates in the Movement, who wish him great success in his new field.

Relief for Armenia and Syria

AS a practical expression of sympathy and brotherhood the United States Government has granted the use of a collier to the American Committee on Armenian and Syrian Relief to transport a cargo of food, clothing and other supplies to the sufferers in the Near East. It is expected that this ship will sail in early December and will no doubt reach Beirut before Christmas, which is nineteen days later than ours on account of the different calendar in use. Contracts have already been made for the purchase of the following as part of the cargo:—

1,000 cases of condensed milk
600,000 pounds of rice
200,000 pounds of lima beans
400,000 pounds of crushed wheat
2,100,000 pounds of whole wheat
10,000 barrels of flour
50,000 gallons of petroleum
25,000 gallons of cotton seed oil
500,000 pounds of sugar

Response to the President's Proclamation

The response on October 21st and 22nd to the President's relief proclamation was most gratifying.

It is probable that fifty thousand committeemen and workers were engaged in behalf of Armenian-Syrian relief on these two days.

Thousands of churches took offerings. The total receipts for the month of Octobere were $208,509.31, of which $138,-841.40 came after the 22nd. The receipts for the first three days of November were over $175,000. On the special appeal up to the time of going to press the receipts have been over half a million dollars and funds are coming in increasing sums daily, making the total contributions to this cause received since the committee was organized, $2,000,000. October 21st and 22nd are quite generally regarded as the opening dates of a campaign. It may require weeks and months of organized follow-up work to secure and register fully the response of the people.

The Magnitude of the Task

Gratifying as was the response of October 21st-22nd, the total receipts of these two days would probably not feed the hungry people of Armenia and Syria for more than three or four weeks.

Exclusive of the large numbers who are

reduced in circumstances as a result of the war there are probably a million of people in Syria alone in real need of help. There is possibly an equal number in Armenia, Persia, the Russian Caucasus and Palestine. The most meagre per-capita allowance would at once call for several millions of dollars for food and shelter. The estimate of five million dollars made months ago by Ambassador Morgenthau was a conservative figure for the needs of Armenia alone. Since this estimate was made the prolongation of the war has increased and intensified Armenia's need while a million or more Syrians have been reduced to a state of destitution and starvation not foreseen a year ago.

Sacrificial Gifts

Some of the letters and personal messages received by the committee are full of deep human interest and their recital should touch many hearts to likewise enter into fellowship with the sufferings of our brothers in the countries where the need is so great. Here are a few.

"Ever since last spring my little girl, who was six years old in September last, has been saving her pennies and earning money to get a big, new doll. A few days ago I received pamphlets in regard to the starving Armenians. She heard me reading these to her mother and also saw the pictures. We heard her sobbing and looking up saw her get her doll money. She brought it to me and said, 'Papa, if it will help save a little girl's life, send it to them and I will wait for my dolly,' so she is sending $2.00 of the enclosed. My wife and I agreed that if she was willing to sacrifice her doll we too ought to give. May the Lord bless your work, and may many be saved is our prayer."

A young Iowa farmer gave all his savings, $300.00.

"I am enclosing a personal check for $25.00. This is one-half of a gift made me that I might use it to make the hard places in my very busy life a bit easier. Thank God I have not actually needed it and I am glad to give it for the relief of those poor people whom I have been grieving over for a year."

A check for $26.83 was received from the Home for the Aged and Infirm on Blackwell's Island, New York, the free-will offering of helpless and infirm people. The chaplain told them of the sufferings of the Armenians and asked them for their prayers, giving them envelopes in which to hand in a written prayer. To his surprise one envelope and then another was returned with a contribution.

The chaplain writes: 'This is the first time in the history of the Alms House that an offering has been taken at the church. Men have gone without their tobacco and newspapers — they have free shaves which are not very inviting here, and have given the nickel that visitors gave them for a shave. One woman, a paralytic with only one arm, washed for the women in the ward at one cent a wash and made twenty-five cents. Another, a feeble-minded cripple, voiceless and with possibly fifty words of vocabulary, understood the story of Armenian suffering and touched by it, did errands, made beds, crippled as she is, and by Friday earned thirty-nine cents; but fifty cents was her goal and she kept at it until it was earned. This is a genuine offering which bespeaks self-sacrifice in every gift.

"When these poor suffering citizens, who are looked upon as helpless, destitute and forgotten by their fellow-men, show their sympathy for Armenians and Syrians they have never seen, it is a touching evidence of the Christian grace and spirit of charity, where one would least expect it. If it meets with your approval, these old people, ranging from sixty to one hundred years of age, called helpless, have requested that their gift be used for helpless babes, that have been cast aside in the pilgrimages of the caravans of death, that helpless old age may remember the babes and these two extremes in life meet."

THE NEEDS IN ARMENIA AND SYRIA ARE BY NO MEANS FULLY MET. MONEY IS NEEDED TO PAY FOR THE CARGO OF THE CHRISTMAS SHIP. WILL YOUR OFFERING BE A REAL EXPRESSION OF THE CHRISTMAS SPIRIT?

Swelling Tide for Foreign Missions

Stirring news of progress and promise from the inner councils of one of the mission boards.

George Heber Jones

THE tide seems to be on the turn for foreign missions in the Methodist Episcopal Church. During the past year, $2,967,026 was contributed by its members for foreign missions. This sum is made up of two amounts including $1,933,256 for the Board of Foreign Missions and $1,033,770 received by the Woman's Foreign Missionary Society. This is $335,673 more than was given last year. Our congratulation, however, is toned down by the fact that as much as this sum is, it represents an annual per-capita giving of only fifty-one cents to the Board of Foreign Missions and eighty-six cents to the two organizations combined. It is evident that the tide is still a long way from being full.

The fact of this increase was, however, a source of much encouragement to the members of the Board of whom more than eighty were present, consisting of Bishops and a group of distinguished ministers and laymen of the Church who met in annual session in the Methodist Book Concern Building, November 13th to 15th. It should be borne in mind, however, that this great fund of nearly $2,000,000 has already passed from the treasury of the Board to the fields and there was not a cent in the treasury to be appropriated, for it had all been spent. What did the Board do during its three days and nights of thought and work and devising plans for God and man? Why, it moved out by faith as all mission boards are in the habit of doing, and believing that it could count on the Church doing at least as well the coming year as during the past, it appropriated to the fields for work in 1917, a sum equal to the great fund contributed in 1916.

The fund of $1,933,256 consisted of three groups of receipts, the first being what is known as the regular contributions, collections in the churches and other sources amounting to $1,255,809. Then there were specially designated gifts for the maintenance of evangelistic and educational work and property amounting to $596,835. The Church had observed a self-denial week at Easter time and turned in a sum in addition to the above, amounting to $80,611.

Of these amounts it was the first sum that was available for distribution to the fields and of this, $334,836 went to Eastern Asia for work in China, Japan and Korea, $272,739 to Southern Asia, including India, Burma, Malaysia and the Philippine Islands, $109,860 to South America, $60,996 to Mexico, $49,435 to Africa, exclusive of the North Africa work, which was united in its supervision with the work in Europe; and the balance to the European work and the maintenance of the cultivation and administrative work at the home base.

For three days this group of men gave themselves to the thorough consideration of the missionary situations in the great fields of the world. Bishop Robinson brought a message concerning the more than 150,000 converts in India for whom no pastoral supervision and not even the rite of baptism can be provided, the 60,000 children of Christian families growing up in ignorance with no school facilities whatever, and, greatest of all, that imperative summons of God to the Church in modern times which we call the "India Mass Movement," a message that was almost tragic in its encouragement because of the inability of the Church to meet it for the present in any adequate degree. Bishop Hartzell sounded the note of Christian determination, rooted in love and tireless patience, which marks the work of the evangelization of Africa—Islamic and Pagan. Conditions in China, Europe and South America were luminously set forth in addresses illustrated by great maps specially pre-

pared for the occasion and lantern-slide pictures of present-day conditions. As a Board meeting it was remarkable for the use of modern apparatus in bringing home far-distant conditions and situations.

Monday night S. Earl Taylor delivered one of his peerless lectures on missionary conditions as he photographed them himself in his visit to the fields. Tuesday night John R. Mott, a member of the Board, came from the sessions of the Mexican Boundary Commission and spoke on the significance of the coming centenary of Methodist Missions, in 1919, for Methodism and to the world,—a memorable address which profoundly moved the members of the Board, impressing them with the responsibility of the Church in the present world situation.

The preliminary work of the special commission which is arranging for the centenary was clearly set forth in a remarkable address by John T. Stone, chairman of the commissions. The Board made record of its hearty approval of the work of this commission.

It is not possible within the limits of this brief statement to review all the developments of the meeting, but in the statesman-like review of the present condition of the Board's work presented by Dr. Frank Mason North, it was evident that the year had been marked by complete harmony and Christian team-work and fellowship within the executive or- with the other Boards of the Church were shown to be on a finer foundation of brotherly kindness and co-operative adjustment than ever before. During the year relations of a most helpful character had been maintained with the Federal Council of Churches, the Continuation Committee, the Foreign Missions Conference of North America, the Student Volunteer Movement, the Missionary Education Movement and the various sister mission boards of other communions.

The Board went on record in a clear and ringing way concerning the Laymen's Missionary Movement, expressing the conviction that it is highly important that the influence and inspiration represented by the Laymen's Missionary Movement should be continued in the life of the Church; that close co-operation be maintained with the Laymen's Missionary Movement of the United States and Canada; that the members of the Board, laymen and ministers, be pledged by their very important relation to the great work of the Board of Foreign Missions to do all in their power to interest laymen throughout the Church in the Church's world program. It was a happy coincidence that the prayer meeting in honor of the tenth anniversary of the Laymen's Missionary Movement should be held on one of the days when the Board was in session, and as an expression of the Board's deep appreciation of the splendid achievements of that Movement, the following resolution, signed by Bishop Luther B. Wilson of New York, Bishop J. E. Robinson of India, Dr. W. I. Haven, Dr. E. G. Richardson, Dr. S. Earl Taylor, Dr. Frank Mason North, and Dr. George Heber Jones, was unanimously adopted:

> Whereas, a meeting for prayer will be held in the chapel of the Fifth Avenue Presbyterian Church, New York, from four to six o'clock to-day, in the exact place where the Laymen's Missionary Movement originated ten years ago to the very hour, and prayer will be made that the good hand of God, which has so manifestly been with the Movement during the decade may continue with the Movement till its objects have been accomplished, therefore
>
> Be it resolved, That this Board expresses its hearty congratulations to the interdenominational Laymen's Missionary Movement on this happy occasion and wish it God-speed; and that we join them in this fellowship of prayer by pausing at four o'clock in the midst of a crowded program in order to pray for the Movement and the important work to which it is devoted, and that we ask Colonel E. W. Halford to represent us at this prayer meeting.

The Board adjourned after midnight Wednesday evening, the members returning to their homes under the inspiration of what was one of the most practical as well as one of the greatest meetings ever held in connection with the administration of foreign missions in the Methodist Episcopal Church.

Missiongrams

It is said that one in every four hundred of the population of Siam is blind. Throughout all the non-Christian world blindness is prevalent.

❖

It is of interest to note that the recently elected Governor of Maine, the Hon. Carl Millikin, is a member of the Board of Managers of the Baptist Foreign Mission Society and deeply interested in the large interests of the Kingdom.

❖

The financial reports made by the Disciples of Christ at the recent annual convention at Des Moines showed the greatest aggregate of gifts for missions and benevolence ever reported in any one year of their history. The Board of Church Extension gained nearly $110,000, leading all the societies in the increase. The Foreign Christian Missionary Society came next with a gain of nearly $98,000, and passed the half-million mark in the total, while the home society was a splendid third with a gain of $67,328. The total gifts of the entire communion amounted to $1,841,358.86, an increase over last year of nearly half a million.

It was also announced at Des Moines that the Men and Millions Movement has now secured pledges amounting to more than $3,700,000 of the six million goal set to be reached in 1920. The Movement has been inspiringly successful likewise in the appeal for life. In connection with the campaign more than 5,300 young people have offered their lives for Christian service at home or abroad.

❖

The following interesting statement appeared in the November number of the *Missionary Review of the World:* The United States has assigned to pay for the present troops movements to protect our border the sum of $130,000,000. This amount is too tremendous for us to grasp. How far it would go toward the real solution of the Mexican problem! It would place in every town and city of Mexico with more than 4,000 people, a church, a college, a hospital and a social center, all magnificently equipped, and sustain an ample corps of workers in all these institutions for a period of ten years; and over and above this it would enable us to endow the public school funds of municipalities with the sum of $750,000, the annual interest at 6 per cent on which would be more than the Mexican government has ever paid for education in any single year of its history!

❖

The Home Mission Society of the Northern Baptist Convention carries on work among twenty-six different nationalities or peoples by three hundred and fifty-six missionaries. The foreign-speaking churches have 74,428 members.

❖

A news item in the *Missionary Review of the World* says that the Oriental Missionary Society is placing a portion of the Bible or a tract in every house in Japan. During six weeks thirteen native and two foreign workers covered the entire Sanuki Province, distributing 128,000 tracts and portions of the Bible. Every worker averaged 300 homes a day. Every home in this province has received Christian literature, from the houses in the cities to the most isolated in the mountain districts.

❖

Mr. R. A. Doan, who has been rendering service of a most helpful character in the Men and Millions Campaign of the Disciples of Christ, has been appointed Oriental Secretary of the Foreign Christian Missionary Society and will soon take up his residence in China. Thus is added one more name to the lengthening list of men who have moved out from the ordinary career of a Christian layman into active and personal efforts to bring the nations to Christ. No doubt Mr. Doan's new decision will profoundly influence many men far beyond the borders of his own communion. We look forward with keenest interest to the results.

W. E. Doughty, Editor

Wm. B. Millar, Fred B. Fisher, E. W. Halford } Editorial Board

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Men with a Message

JOHN R. MOTT, chairman of the Continuation Committee of the World Missionary Conference, General Secretary of the International Committee of Young Men's Christian Associations.

❖

S. H. WAINWRIGHT, physician and ordained missionary, author of *Campaigning for Christ in Japan,* general secretary of the Christian Literature Society of Japan.

❖

HARRY F. WARD, professor of Social Service in the School of Theology, Boston University, Secretary of the Methodist Federation for Social Service and of the Social Service Commission of the Federal Council of Churches.

❖

JAMES S. GALE, one of the pioneer Presbyterian missionaries in Korea; author of *Korea in Transition.*

❖

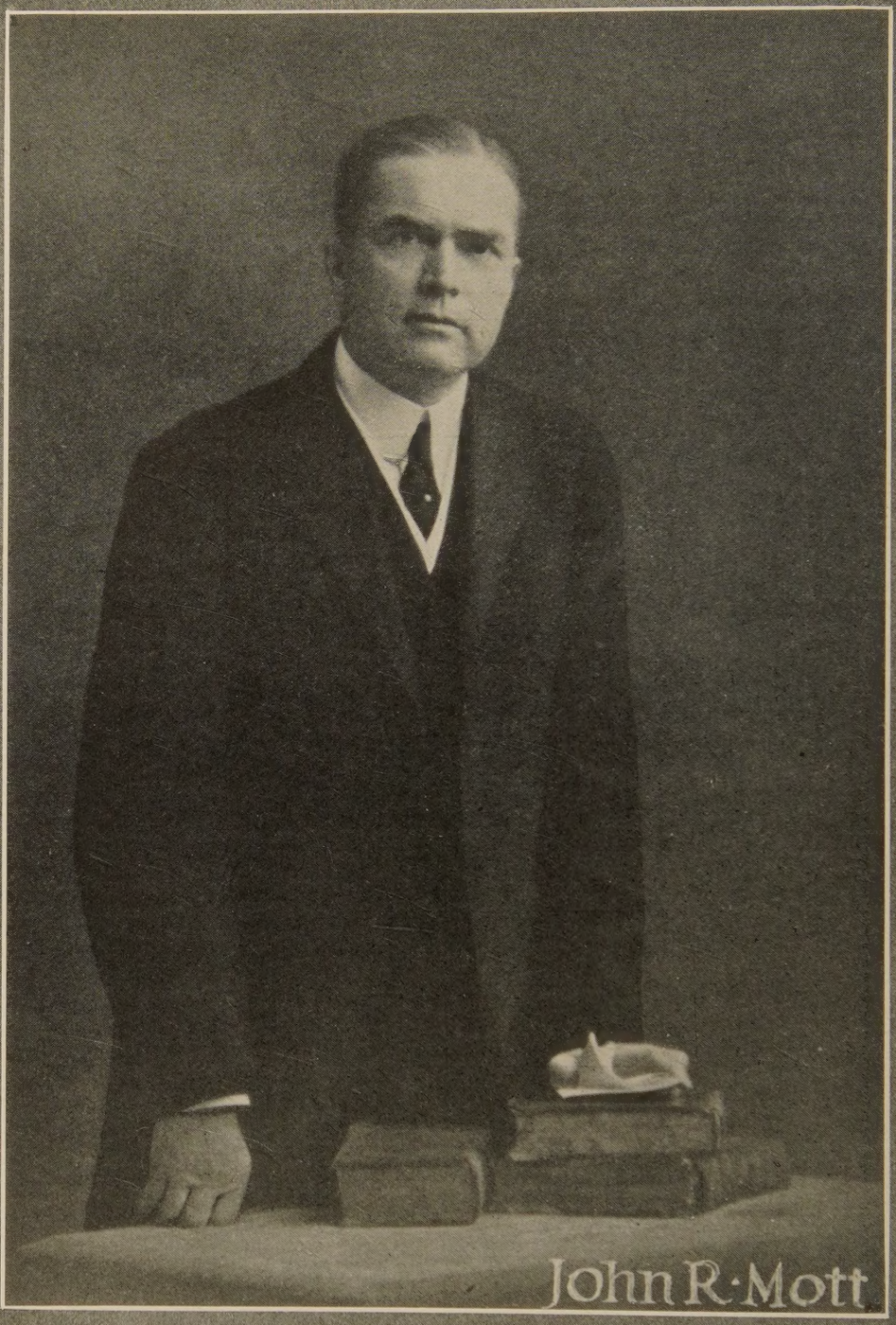
ROBERT E. SPEER, secretary of the Presbyterian Board of Foreign Missions, president of the Missionary Review Publishing Company; author of more than fifty books.

❖

CHARLES VERNON VICKREY, one of the secretaries of the Laymen's Missionary Movement, executive secretary of the American Committee for Armenian and Syrian Relief.

❖

WILBER THEODORE ELMORE, missionary in India for several years; pastor Baptist Church, Hamilton, New York; author of *The Dravidian Gods of Modern Hinduism.*



A missionary organizer, administrator, statesman, whose influence girdles the globe, whose leadership enriches the life of many nations and whose countrymen are all mankind.